

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., OCTOBER 17, 1918.

NEW SERIES, VOL. XX., No. 41.

Louisville Association has been postponed for two weeks and will meet at Noxapater Oct. 22.

The Coldwater and Kosciusko Associations were postponed. The new date will be announced later.

We are greatly in need for our files several copies of the Baptist Record for Sept. 12, 1918. If any friends can supply us, the favor will be greatly appreciated.

We hear that Brother C. S. Wroten will be compelled to give up his work in the Seminary at Louisville. Some churches could do a good day's work in securing him for pastor.

A Christian mother whose boy is in one of the camps makes request of the readers that special prayer be offered for her son at his desire that he may be true to God and returned as he went away.

The Religious Herald tells of a man seeking deferred classification "on physical grounds," more specifically "weak knees." The Herald thinks probably he might have added impaired circulation in the pedal extremities.

A. D. Muse has just been in a great meeting at old Siloam Church, Franklin county. Had four conversions and got four new subscribers to the Baptist Record.

Dr. J. E. Buchanan, pastor at Calhoun City, goes at his work like a youngster. His church had a good program for State Mission day and sent in \$28.00. Their regular offering for this cause will be made in October.

The church at New Albany is said to have called Brother J. F. Tull of Monticello, Ark., and we hope he will come back to Mississippi. He was pastor at Mt. Olive and at Durant before leaving the state and has always done good work.

Dr. Gillon, secretary of Missions in Tennessee, got up a classy advertisement in the Baptist and Reflector last week in the interest of State Missions. A full page picture represents an aeroplane at the top which is the debt and an anti-aircraft gun at the bottom with a charge making toward the plane. The need is evident, more powder to bring the debt down.

Mr. M. J. Stone of Meridian, is secretary of the committee to provide entertainment for those attending the convention November 12-16. He asks that pastors make public announcement of the meeting and urge all who expect to attend to please let him know at the earliest possible date, giving name and address so that homes may be provided for them.

President Wilson put all fears at rest by his answer to the German acceptance. Of course, this means more and harder fighting. But the longer fighting continues the heavier judgment there will be against the German army and rulers and people. The reports of today indicate that the Germany army in its retreat is burning and destroying whatever they cannot carry away; also that they are driving before them the helpless civil population of Belgium and Northern France. These accounts God will require and the allied governments hold not the sword in vain.

A meeting of the stockholders of the Mississippi Baptist Publishing Company is called to be held in the Sunday School room of First Baptist Church, Meridian, Miss., Wednesday the 13th of November at nine o'clock a. m.

There has been no epidemic in the history of the state which has come so nearly affecting the whole population as the present experience with Spanish Influenza. The mortality rate is not so high as it was with yellow fever, but more localities are afflicted by it. It is difficult to prevent its spread, but all public gatherings are prohibited, and at present the disease is waning and getting under control. We have never seen so many caskets as are passing through Jackson every day on the railroads. And what is true of Mississippi is true of most of the other states. But while public gatherings are under ban, business seems to go on as usual.

This notice is sent out in October to all organized Sunday School classes in Mississippi by the Sunday School Board of Nashville through Mr. Harry L. Strickland, superintendent of the department: One thousand new subscribers wanted during October to the Baptist Record from members of Senior and Adult Classes in the churches of this state. The denominational paper is one of the most faithful servants of the denomination. It deserves and should have our unstinted support. To be 100 per cent loyal we ought to be 100 per cent informed. The class treasurer should co-operate with president and teacher in this special effort. Solicit every member of the class and church. Send names and make remittance direct to the paper.

Some very inconsiderate brethren think we had better wait until after the war is over. Now is time to speak and go to record. Nobody with common sense is going to believe that it is possible to admit Catholics, Jews, Christian Scientists and the Y. M. C. A. into the camps with safety to military order and not possible to allow Presbyterians, Methodists, Lutherans, Baptists and others. It is clear discrimination and one that ought to be protested, especially, in view of the fact that we are asked now, all of us, to go in and to contribute a joint fund out of which the Catholics are to have \$30,000,000 to carry on their work in the camps. I personally, believe, the Catholics ought to be allowed to work in the camps; but I know if they ought to be allowed we ought to be allowed too.—J. B. Gambrell, D.D.

This is a time to keep on good terms with our allies, and no time for bumptiousness on the part of Americans. It will be the policy of Germany to alienate from one another those who are at war with her. It ought to be our policy to preserve the closest friendship and best understanding. The Allies have been most appreciative of American aid, and generous in their commendation of President Wilson and of the American soldiers. If America is given too conspicuous a place in the settlement of peace terms it will be easy for our friends to be made jealous. They have borne the burden of the war and the fire of battle, and Great Britain and France and Italy must and will have a voice in the way it is to be ended. The German chancellor's appeal to President Wilson alone was doubtless for the purpose of introducing dissension among the Allies. Surely there is sense enough on our side not to be caught in any such trap.

If you wish to subscribe for the "Missionary Review of The Word," send your name, address and \$2.50 to the Baptist Record.

The editor's four boys are all now in the army and if some good man will buy the Baptist Record, Uncle Sam may have the editor too.

All dressed up and nowhere to go! That is the situation with many of our state workers since the quarantine went on. We suspect that was the case with lots of other folks last Sunday.

A. D. Muse conducted a good meeting at Zion Church, Franklin county. There were five conversion; pastor's salary raised to \$20 a month and nine new subscribers taken for the Record.

Rev. J. L. Hughes of Longview, was operated on at the hospital in Memphis October 8th for appendicitis. He is getting on well and would be glad to hear from the brethren. Will probably be there till the 22nd.

Many have lately missed the Department of Evangelism conducted by Dr. R. S. Gavin in the Record. This is due to his extra work in moving from Corinth to Columbus. As soon as he gets "straightened out" in his new home, we shall have the pleasure and profit of his department being resumed.

The officers of Lawrence County Association send this notice: Upon request of the State Health Board all public meetings are forbidden on account of Spanish Influenza. It has been deemed wise by us to postpone meeting of Lawrence County Baptist Association until Friday before second Sunday in November, the 8th of the month.

Brother W. H. Patton of Shubuta writes that the Chickasaw Association meets at Waynesboro October 24-25. He requests pastors and clerks to fill out all blanks in the letters fully and accurately and that delegates be instructed how to vote on the question of dissolving the association and organizing two in Clarke and Wayne counties. Stay through.

It means more to us now than it ever did that our friends shall keep their subscriptions paid up. Our only apology for offending by putting a business notice on the first page is that this is a very vital matter to us just now and we sincerely hope that every one who has gotten a statement will instead of being offended take it kindly and remit promptly the amount of your subscription which is due.

On account of the shortage of white paper newspapers are threatened with the necessity of reducing their subscription lists. Of course the first to be cut off will be those who are behind in their payments. We don't know when this will be enforced, but we hope that all our subscribers who are in arrears will send in promptly enough to put them ahead and save them and us any embarrassment.

We have a good friend named Trotter. He was approached by a stranger one day who asked, "Is this Mr. Walker?" His instant response was, "A little faster, please." We borrow his words and send them to those who have received statements of subscriptions due. "A little faster, please." If we seem a little urgent now about settlement of accounts, remember this is the time of the year when we have to pay our bills.

Thursday, October 17, 1918.

Budget Laymen Department

N. T. TULL, Superintendent

A country pastor whose churches have adopted the budget system and are moving off nicely under the plan writes joyfully of his work, and uses this significant expression: "I was surprised at the ease with which we were able to adopt a new system."

It is certainly true, and worthy of special mention, that the men and women of our country churches are ready and willing to take on new methods for the advancement of the work of their churches. There is no longer any reason for a pastor to halt and hesitate about presenting the plans and methods for the advancement of the work of the church. There is no longer any reason for a pastor to halt and hesitate about presenting the plans and methods outlined by our denominational workers. These plans are well thought out and would not be presented if they were not practical and workable. The pastors can count on it that the men and women who are moving the world along in every other channel of activity will also recognize and will want to use the practical and helpful things for the advancement of the churches.

I have an interesting echo already from the recent campaign in Yazoo Association. We put on the budget at a certain church for \$300, a large part of which was subscribed on the spot. The pastor informs me that the Finance Committee met and decided that the church could just as easily raise \$500, and go to half time. That is what the budget will do for many country churches.

A certain church was behind with the salary of their young pastor, so he had to borrow money to pay his matriculation fee when he entered school. He must pay interest. The church that owes him is responsible. The same thing is true on an increasing scale when your church, by not making monthly remittances for denominational support, causes the various denominational agencies to have to borrow money and pay interest.

The budget plan has the following advantages: (1) It gets more money because it enlists more givers; (2) It enables your church to give to all the causes without the danger of overlooking any; (3) It enables your church to give to the different causes according to their relative needs; (4) It puts the money where it is needed when it is needed; (5) It makes the giving a part of the worship; (6) It holds up Bible standards of giving.

The budget of the Second Church, Jackson, calls for an average weekly offering of \$145. Since summer is over their weekly offering is averaging \$180. How I do wish all our full time churches would perfect their financial system. I am anxious to help u

SOME ITEMS FROM NASHVILLE.

(J. J. Van Ness, Cor. Secy.)

The election of Dr. William Lunsford as corresponding secretary of the Board of Ministerial Relief and Annuities has necessitated his removal to Dallas. As a result he severed his connection with our board at a recent meeting. During practically all of his pastorate in Nashville, which has extended to nearly ten years, he has been an active and efficient member, and for the last year and a half has been the president of the board. Everyone here cherishes grateful recollections of his connection with us. Naturally, we feel interested in the new enterprise which he is to take charge of because we have been permitted to have such a large part in its establishment.

The board at its recent meeting elected Dr. Allen Fort, pastor of the First Baptist Church, as president. The vacancy created by Dr. Lunsford's removal was filled by the election of Dr. Ryland Knight, who has recently come to the Immanuel Church. Dr. Rufus W. Weaver, who has left us to be the president of Mercer University, also resigned and in his place Dr. J. W. Gillon, secretary of the State Mission Board, has been elected. The loss, therefore, of two of our strongest members has been made up by two strong substitutes, for both of these new members will make a very distinct contribution to our work. The new president of the board is thoroughly familiar with its affairs, and is a fine presiding officer and counsellor.

We are not without our difficulties during these trying days. Our business has been surprisingly good, but we have never had as much difficulty in filling our orders as during the last quarter. War conditions which prevail generally are intensified in Nashville because of the great powder plant which is being erected here. This powder plant will be the largest in the world and 35,000 people are being employed there now. With the depletion made by the draft and the attractions of this new work, we have been unable to maintain our usual force of trained workers. Then our printers have had their troubles and that made deliveries late. The post office is also subject to war conditions and they have been unable to handle the great volume of mail. When you realize that there are five houses in Nashville publishing Sunday School periodicals and that all of us run under full steam for a period of two or three weeks each quarter, you can easily see how the postoffice gets swamped with its depleted force, great as are its facilities.

Our customers have been more than kind and indulgent to us. We have done our best and now to cap it all off we are of course in the midst of the prevailing epidemic. One of our departments today is practically without helpers; in another there are seven absences from sickness, and so the story goes.

We are not discouraged, but this explanation may help some to be lenient with us.

THE BAPTIST BIBLE INSTITUTE.

We are glad to report that Dr. B. P. Robertson, former pastor of the St. Charles Avenue Baptist Church of this city, and president of the board of directors of the Institute, has agreed to act as Field Representative of the school, while still retaining his position on the board. Dr. Robertson is an aggressive leader, and his vital interest in the welfare of the school will assure him a welcome and a hearing from our people in his new work.

We opened October 1st with an enrollment of sixty-seven the first day, which has increased to seventy-seven at the close of the first week. About half of these were from New Orleans, and the remainder represented eight different states.

At the end of the week's work, we suffered the common fate of colleges and schools in New Orleans in being closed on account of the epidemic of Spanish Influenza. Some of our students have returned to their homes until the quarantine is lifted. We are hoping it will not be long until we can reopen our classes, and enjoy the sweet fellowship and spirit that has marked the opening day of our school. Meantime we are planning to do all we can to continue studies while unable to meet for classes.

B. H. DE MENT.

New Orleans, La., Oct. 9, 1918.

THE MISSISSIPPI THEOLOGICAL SCHOOLS.

(T. J. Moore.)

I am districting the state by counties into five districts and will locate a school at some convenient point in each district. The course of study and round-table conferences is being arranged mainly with the purpose to build up and strengthen the ministry of our state, but will be wonderfully helpful to any Christian desiring to increase his usefulness in the Master's work.

These schools will be held beginning Jan. 6 (Monday) at 2 o'clock p. m. and close the following Friday night, five days in all, and will follow each other week after week until all are held.

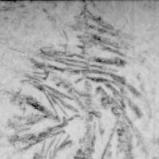
Already I have the promise of Dr. R. A. Venable to lead in New Testament study; Dr. W. J. McGlothlin, Dr. B. H. DeMent, Dr. S. Y. Jameson, Dr. J. B. Lawrence and others to take parts to be announced later on in these columns and in announcement catalogue in pamphlet form.

Let us all begin to remember and not to forget the importance of taking advantage of the great opportunity afforded by these schools.

In the Sunday School Teacher Training Work 74 diplomas, two red seals and five blue seals came to Mississippi in September. The blue seals were received by Mrs. Geo. Land of Charleston, Miss Birdie Lou Clark of Ecru, Rev. D. A. McCall of Gunnison, Mrs. J. E. Givhan of Pontotoc and Miss Lottie McCoy of Terry. The post-graduate diploma went to Miss Myrtle Huffman of Tupelo.

Thursday, October 17, 1918.

THE BAPTIST RECORD



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LEAD THOU ME ON.

(Harriet Hill Mabry.)

Lead Thou me on
When the morning light is falling and earth's
voices gaily calling;
When the mists is glowing golden over fields
of diamond dew;
For in mist and dewdrop lurking there are
poisons ever working
Ruin to the waryard wanderer ere he lives
the morning through.

Lead Thou me on
When life's transient, youth beauties yield
before her common duties,
When each day portrays the morrow, dup-
licates the yesterday
May I know the joy in giving of a life in
daily living
Light of heaven, love of heaven, lead me
on my earthly way.

Lead Thou me on
When from out her lap earth measures plen-
tious heaps of golden treasures;
When fame's ladder, reaching skyward,
stands awaiting to be tried;
For earth's treasures turn to ashes and fame's
ladder downward crashes,
Lead me to the Rock eternal and the
treasures that abide.

Lead Thou me on
When Satanic hosts assailing, but for Thee,
would be prevailing;
When earth's passing pleasures beckon me
to join the dazzling throng,
Lead me when, through shadows creeping, I
must tread the vale of weeping;
As the cloud hangs o'er the valley, let Thy
rainbow span the cloud.

Lead Thou me on
And, when dreary dusk is falling and weird
voices wildly calling;
When the ills that wear the body still the
working of the brain;
When my spirit, mute and wounded in the
darkness lies confounded.
Father, hold me to Thy bosom till I see the
light again.

Lead Thou me on
When earth feels the shock of battle and men
go, like maddened cattle,
Forward rushing, fiercely crushing on the
living and the slain;
Take Thine own: let every nation be a part
of Thy creation;
Mount Thy throne and rule the world: let
man be Thine again.

When you failed to raise your apportionment for Christian Education, you left out the support of all the ministerial students, Woman's Training School students, and the indebtedness on our schools. You are not the Christian who would be willing to be left out of this work.

Baptist Education Commission

R. B. Gunter, Sec'y.

REACHING OUR GOAL.

Depends now upon the success of the W. M. U. If the ladies raise \$5,000 by November 1st, we shall join in singing the Victory song.

THE BUDGET.

Has not failed. The system is ideal. Were I a pastor and no other church in the state used the budget system, I would put it on in my church. Through this system each member, rich or poor, gives to every worthy cause. He is represented in all the work. There are many other reasons for this system which I shall not mention here. But it will not be perfect in its work until as a state we can decide what each cause needs, total these, go after the whole, and let each cause share its proportion of the total raised. If the entire amount is not raised, let each cause suffer proportionately; if more than the entire budget is raised let each cause share proportionately.

But there have been some failures; and the failures have been largely among the churches which are not using the budget system. The failure is in partial giving. Some churches know nothing save three missions; some know only one; others know only the Orphanage, giving to it once a month; and others know nothing. Now, somebody is to blame, but not the budget. A personal testimony will tell who is to blame. As pastor, I have found that the churches give to those causes which the pastor stresses. This is true in the country as well as in town. And by *stressing* I mean more than saying: "We ought to give something." The pastor should give as well as preach. A preacher who is not given to *liberality* has missed his calling.

Christian Education has suffered this year. We shall have to go up to the Convention with a very short list of churches which have brought up their apportionment for this cause, unless many pastors get busy. The majority of the churches are doubtless over with their state mission offerings. Now is the time to set yourselves to the unfinished task of raising your apportionment for Christian Education. This is just as much a state mission task as anything you have given to this year. A State Convention which does not give Christian Education a place in the first rank is derelict concerning its mission.

PASTORS.

One more appeal is made to you for your apportionment for Christian Education. You will feel better if you see your Church on the educational honor roll at the Convention in Meridian. Then to see the indebtedness reduced will stimulate the convention. It will give us courage and inspiration for future tasks. If you talk to the Lord long enough and honestly enough, and then go

before your church, your apportionment will be forthcoming. One man in the majority of the churches can give the apportionment of the entire church. Several times this year has one individual given much more to the cause of education than the church was asked for. You are doubtless through with State Missions.

Is it your church which has not raised its apportionment for Christian Education?

Are you the pastor who failed to raise your apportionment for Christian Education?

WHY THE DIFFERENCE.

The Home Mission Board ascertains the amount needed for all of its work. It then asks for this amount. In this amount there is support for 482 mountain schools. In our State Mission work we ask for \$41,000. But this does not include school work. Why? The Foreign Mission Board makes a budget of all the money needed for all of its work. This budget provides for denominational schools to the number of about five hundred with nearly 14,000 pupils. Half of the budget is used for the support of these schools. Why do these boards make this provision for schools on the mission fields; and why do our states put up the money for these boards, and then in our State Mission work we treat our denominational schools as orphans? Will some one answer?

KEEP ON KEEPING ON.

This is no time to halt much less to stop with our program for Christian Education. Dr. R. B. Gunter our secretary, is on the right track. Yes, Gunter, let's have that campaign after the convention meets in Meridian, and when the last cent of indebtedness is paid, then keep on keeping on, and let's buy Blue Mountain College, with Hillman and give another good dormitory to Woman's College.

We have the money, we have the girls, and if we do not educate them some other college will.

Mississippi Baptists must be like Napoleon's drummer boy, who never knew the word retreat. The habit of succeeding is a great one, and we have that habit, therefore keep on keeping on.

There are ten men who will start an offering with one thousand each to such a campaign, (that many I know of) and I believe there are many more. These have said so.

Let the drive be put on. Gunter is the right man at the right place, therefore let's keep on keeping on.

The greatest cause before us today is Christian Education.

Think of it, there are now a few hundred girls in other colleges right this day because we did not have the room for them when our schools opened. Keep on keeping on.

Yours for His glory,

W. E. FARR.

Gloster, Miss., Oct. 10, 1918.

Thursday, October 17, 1918.

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word, which must accompany the notice.

EDITORIAL.

THE PRESIDENT'S PEACE.

The past week has developed diplomats in this country by the thousands, men and doubtless women who were making up their minds and expressing them as to what ought to be done with Germany and its peace offer; among them the writer and reader of this article. Conditions were taut and minds were tense; and some were anxious and some offered advance criticism of the President, as to what he was going to do. But when Monday night and Tuesday morning the people read what the President had to say his reply came as near to satisfying everybody as any reply that could be made. With his usual wisdom he spoke the word which was so clear and just and frank as to be absolutely final, and to leave no room for questions or criticism. Germans from the Hohenzollerns or out will know now what to expect and what they will have to do. It is probable they will bluster and strut in swollen rage for a few minutes, change ministers again and then probably again, and then come to do what they are told to do. Bulgaria has quit. Turkey is ready to quit; Austria-Hungary is about to go to pieces and Germany will have convulsions. But it becomes increasingly clear that the absolute brutishness of the German rulers and army cannot but bring the wrath of Almighty God.

The President says the acceptance of his peace terms by the German government and a large majority of the Reichstag necessitate his making a direct and frank statement. He then states that the process of evacuation and terms of evacuation are matters which the military authorities will arrange and that safeguards and guarantees will be required. Then he says very pertinently:

"The President feels that it is also his duty to add that neither the government of the United States nor, he is quite sure, the governments with which the government of the United States is associated as a belligerent, will consent to consider an armistice so long as the armed forces of Germany continue the illegal and inhumane practices which they still persist in."

"At the very time that the German government approaches the government of the

United States with proposals of peace its submarines are engaged in sinking ships at sea and not the ship alone, but the very boats in which their passengers and crews seek to make their way to safety; and in their present enforced withdrawal from Flanders and France the German armies are pursuing a course of wanton destruction which has always been regarded as in direct violation of the rules and practices of civilized warfare. Cities and villages, if not destroyed are being stripped of all they contain, not only but often of their very inhabitants. The nations associated against Germany cannot be expected to agree to a cessation of arms while acts of inhumanity, spoils and desolation are being continued which they justly look upon with horror and with burning hearts.

"It is necessary, also in order that there may be no possibility of misunderstanding that the President should very solemnly call attention of Germany to the language and plain intent of one of the terms of peace which the German government has now accepted. It is contained in address of the President delivered at Mount Vernon on the Fourth of July last:

It is as follows:

"The destruction of every arbitrary power anywhere that can separately, secretly and of its single choice, disturb the peace of the world; or, if it cannot be presently destroyed, at least its reduction to virtual impotency."

"The power which has hitherto controlled the German nation is the sort here described. It is within the choice of the German nation to alter it. The President's words just quoted naturally constitute a condition precedent to peace, if peace is to come by action of the German people themselves. The President feels bound to say that the whole process of peace will, in his judgment, depend upon the definiteness and the satisfactory character of the guarantees which can be given in this fundamental matter. It is indispensable that the governments associated against Germany should know beyond a per adventure with whom they are dealing.

"The President will make a separate reply to the Royal and Imperial Goverment of Austria-Hungary.

"Accept, sir, the renewed assurances of my high consideration.

(Signed) ROBERT LANSING,

"Frederick Oderlin, Charge d'affairs, ad interim, in charge of German interests in the United States."

WHAT MAKES US WORSHIP.

Worship is the lifting up of the soul, the expansion of the mind or spirit in the presence of greatness; the effort in some measure to apprehend that which cannot be fully taken in, the response of the spirit to the appeal of that which is high; the reaction of man in the presence of God. Greatness provokes us to wonder, to admiration, to awe, to humility, to praise, to imitation, to rapture. It results in the desire and effort to "know that which passes knowledge" and the prayer

to be filled unto all the fulness of God.

But what is it that makes us worship? We believe if one word may answer it is Greatness. But what constitutes greatness? The answer involves or is related to many other qualities, and will be answered differently by many people, according to their point of view or degree of development. The child or the savage whose development is in the infantile period would probably answer that it is bigness. To him only that which measures large or weighs heavy is great. The size of a man or a mountain, a beast or a country measures its greatness. There is some truth here; but we learn by and by to know that bigness is not necessarily greatness. As witness the place of England in the world as compared with Russia or China. Potentiality is not always power. Bigness without greatness may even provoke our pity rather than our admiration. Even when bigness develops power, we do not necessarily admire, though it may produce fear.

Some one may say that superintelligence and wisdom provokes us to worship. Certainly there could not long be genuine worship by intelligent beings of an object or person that did not show greater wisdom and intelligence than our own. But this quality of itself cannot produce worship in us, or else we might worship the devil. There are those in the world who avowedly worship the devil because they are afraid of him and acknowledge his superiority in the matter of intelligence. The recognition of superhuman intelligence may produce in us an uncanny feeling, a creeping awe; but real worship lifts up and rejoices. It is not found here.

The quality in God which excites us to worship is that in Him which distinguishes Him supremely from all creatures; that which is at the center of His being and dominates all the rest and shines through all the rest. That quality is His HOLINESS. Holiness is to character what righteousness is to conduct. Holiness is His character. When John wished to sum up in a word the revelation of God which in his mature experience he recognized as the embodiment of the message of Jesus, he said, "This is the message which we have heard from him and announced unto you, that God is light, and in Him is no darkness at all." This is the sum of the revelation in Christ and the essence of the character of God. His holiness is his greatness. The appreciation of this comes more and more to a maturing and thoughtful Christian. It is this which makes him worthy in the highest sense; this which produces Worthship, which we call worship.

It is this which at once attracts and repels men, attracts them so far as they have any affinity for God, any desire to be like Him; repels them in so far as sin in them makes them feel unfit and unworthy in His sight. The recognition of this is worship. The deeper and more genuine the recognition, the deeper and more genuine is the worship. It was this that in the vision of Isaiah excited the seraphim to say Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. It was the same quality in the same vision which made Isaiah say "Woe is

me, for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." This in him was worship as truly and of the same quality as that of the angels, although the effect in the worshipper was different, until the lips of Isaiah were touched by the coal from the altar. This is seen also in the cry of Peter, when Jesus had enabled them to catch a multitude of fishes, he said "Depart from me O Lord, for I am a sinful man." Through and past the power of Jesus, it was his holy character that made Peter think only of his sin, and fall at Jesus feet. His fluctuating spirit both drawn and repelled by Jesus was like a sea of glass mingled with fire before the throne of God.

This spirit of worship, the recognition of the holiness of God which at once separates us from God and attracts us to Him is shown in the very forms of worship prescribed under the law. The people were constantly reminded by the very structure of the Tabernacle and temple, and by the prescribed forms of worship, both of the inaccessibility of the Holy God and the need of coming into touch with Him. They were separated from Him and yet they are commanded to draw near to Him. They cannot approach into his presence and yet they must come in to His holy place.

This same truth is shown in the last chapter of Joshua when he is making his farewell address, he says, "Choose you this day whom ye will serve—but as for me and my house we will serve Jehovah." The people answered, "God forbid that we should forsake Jehovah, to serve other gods." But Joshua said, "Ye cannot serve Jehovah for He is an Holy God, He is jealous God. He will not forgive your transgressions nor your sins." Again the people answered, "Nay, but we will serve Jehovah."

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Find the answer and you locate a worshiper.

THE OFFENSE OF THE CROSS.

Paul in writing to the Galatians speaks of the offence of the cross. Also in his first letter to the Corinthians he says that the preaching of Christ crucified is to the Jews an offense or stumbling block or scandal, the same word as in Galatians. Peter also speaks (1 P. 2:8) of the word of Christ being to them who disbelieve a stone of stumbling and a rock of offence. The idea is that the gospel message of salvation by the substitutionary death of Christ for the forgiveness of our sins and the securing of our salvation is a doctrine which excites the opposition of the natural man, provokes his antagonism, is abhorrent to his natural pride and produces his rejection of it. He cannot stand for it. It was particularly abhorrent and humiliating to the Jew who looked for a Messiah who would restore the throne of David and the dominion of Solomon, who would not only liberate the Jew but put him

in the position of political leadership among men. Instead of that these preachers came proclaiming that no man could find favor with God, forgiveness of sin and hope of eternal glory except through the mercy and righteousness of God as made sure to man through the crucifixion of Jesus and the acceptance of Him as Lord in their lives. This at once cut away all distinctions among men before God and limited salvation to this one hope. It was a leveler and a unifier.

But Paul speaks of certain conditions doing away with the stumbling block of the cross, something which nullifies its offence and removes whatever in it is provoking opposition and driving people away. In his case it was the charge or insinuation of his enemies, those who opposed him and sought to destroy his teaching, that Paul himself preached circumcision (Gal. 5:11). Paul does not enter into a lengthy argument or denial; he simply shows the insincerity of those who make the statement, by saying if that were true, they would have nothing to complain of. Whereas the whole ground of their opposition was that he did not insist on circumcision. They insisted on circumcision; he cared nothing about it; indeed refused to allow Titus to be circumcised because yielding would have encouraged the belief that circumcision in some way contributed to his salvation, when the gospel of Christ contradicted any such belief. If he had been less jealous for the truth of the gospel he might have said, "Ah well, go ahead with your circumcision; it won't do any harm. I don't believe it is necessary, but if you wish it go ahead with it. I know it won't do any good, but I don't suppose it will do any harm, so go ahead with it if it is any comfort to you. We'll not make trouble over it. Our faith must be broad enough to take in all sorts, and we must be tolerant enough to allow many divergencies of belief and variations in practice." This would have been to take away the offense of the cross. Did he do it?

Those who read the Bible and know Paul do not need to have the question answered for them. Let Paul speak: "I resisted him to the face."—"To whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you." The cross stands for unconditional surrender of life to Jesus Christ, the renouncing of all other hope of salvation except through His death, the announcing of unwavering and undivided loyalty to His person and adherence to His teaching, and service to God in His name alone. It unites us with all who proclaim and prove the same purpose. It separates us from all others.

We need to come back to the apostolic attitude at a time when it appears that many efforts are being made to take away the offence of the cross. While human nature remains what it is, the cross will awaken its antagonism, and there will be some who seek to negative the effect of the cross by taking away the truth for which it stands. The Red Cross is the symbol of sacrificial service and ought to be done in the name of Him who gave the cross its significance, who

lifted it from the symbol of dishonorable and criminal death to that of love's suffering for others. It ought to be free from any devices which make the appeal to the sensuous nature which seek to nullify its original significance. You can't dance and have raffles in the name of the cross. There were certain gamblers who threw dice under the shadow of the cross, but they were the men who crucified Him, not those who followed Him. The King's Daughters wear a cross inscribed with "In his Name." It is a beautiful idea, but we do not see how it can be worn by Jews or others who deny His name, unless in some way the offense of the cross has been taken away.

There are not a few today who seek to minimize or remove all the teaching from their religion that is distinctively Christian in order not to offend but embrace all creeds, parties and sects. A recent statement of a secular paper that Jewish rabbis hold the cross before the eyes of dying Catholics, and Protestants alike is probably false, born of perfervid latitudinarianism and perverted ignorance. It could not be unless somebody has taken away the offense of the cross. The religion of Jesus Christ stands for a definite creed and a dedicated life, one that separates from sin and from all that is untrue in teaching or in practice. When the defense of the cross is taken away, then is its saving quality destroyed.

FROM FRANCE.

(Lt. P. I. Lipsey.)

Time seems to have been sliding away pretty rapidly, for I believe I haven't written in nearly a week. I just tell you I have had mighty little time for writing. During day light hours we are occupied almost constantly, and when night comes—well it's dark and there isn't much to do but go to bed. We haven't had any lights at night since we have been in France. I have a candle, but I generally prefer to go to bed rather than to be straining my eyes over that.

We not only worked all day yesterday, but we had a little night patrolling last night. It was an exercise in traveling by compass; one has to do that sort of thing once in a while in No Man's Land, you know. We got in about 10:30. It was not a long trip we took in patrols of three men each. It is getting to be quite cold these nights. Yesterday the thermometer must have been below 40. The afternoons get quite warm though. Indeed we are having a bit of ideal weather; have had very little dampness since leaving the coast.

Some of the funniest scenes I have ever witnessed take place in our quarters after supper. At that time, between six and seven o'clock, the washer ladies are allowed to come in. As I heard one fellow say once, If you ever let them—any Frenchies—hear you say as much as "Oui," or "tres bien," they think you understand the whole bally lingo, and cut loose on you a mile a minute. The average soldier would rather have fun than understand them, and so I can readily be-

(Continued on page 9.)

Thursday, October 17, 1918.

CONVENTION BOARD DEPARTMENT

J. BENJ. LAWRENCE, Corresponding Secretary

We must raise \$50,000 for State Missions.

When the epidemic of influenza struck the state we were in sight of victory for State Missions. Let us not be defeated by an epidemic.

Many of the associations have postponed their meetings. I would greatly appreciate it if the brethren would notify me at once about the meeting of their association, if it has been postponed, when it will be held.

AN ADDRESS TO THE BROTHERHOOD.

An army in the field may change its tactics, but never its purpose. New conditions and problems demand changes in the campaign, but the objective of the army is always the reaching of its objective.

So is it with us Baptists now.

On account of the epidemic of influenza the government has closed up most of our churches and stopped the meeting of our associations, but our purpose remains the same and the campaign goes on.

We are simply changing our tactics in order to meet and cope with the situation as we now confront it.

Let me call the attention of the brotherhood to the fact that our goal is \$50,000 for State Missions, influenza or no influenza. I do not think the Lord will be satisfied with us if we do less, and I do not feel that we will be satisfied with ourselves if we do less.

There are two or three things we want to do:

First, we want to purpose in our hearts that we are going to raise this \$50,000 by the first of November, even if we have to make a personal canvass from house to house in every church in the State to get it.

As a man purposeth in his heart so is he; that is, a man's real character is determined by the purposes which are born and bred in his innermost soul. Some men live a defeated life. Down in their hearts they have surrendered, capitulated, quit. They march along when there is no opposition. They make progress when there is nothing to oppose them. But the very moment difficulties arise they stop, throw up their hands and quit. These are they who have not purposed in their hearts to succeed and they are glorious, triumphant failures in every hard place.

Shall the brotherhood of Mississippi throw up its hands now in the face of a thwarting circumstance and accept defeat? To do so would be a poor showing for our religious manhood. The heroic pastor is the man who wrests victory out of the hands of defeat. Now is the day for the heroic. Let no pastor submit to circumstances that are difficult. To do so is to acknowledge defeat at the

time when heroic effort is essential, and to acknowledge defeat now is to stamp oneself with the brand of cowardice in a day when heroes are needed. Let every pastor and every deacon and every Baptist in Mississippi purpose in his heart that his church shall do its duty, meeting or no meeting, influenza or no influenza.

Second, where churches cannot hold their meetings, let the pastor organize his members into groups and canvass the membership for State Missions.

These are extraordinary circumstances and extraordinary activity is demanded. We have only one half of the month left. We have been instructed by the convention to close the books on the first of November. It is seriously doubtful if the epidemic of influenza will be sufficiently checked to allow of public meetings before the first of November. To wait until we can gather our people together at church will be to lose our chance to raise our apportionment for State Missions. No pastor can afford to do this.

I would suggest that the pastors begin work at once. Have a meeting of your deacons immediately. Organize your committees and go out to see the membership of your church for State Missions just like each town is organizing its committees and going out after the people for the Liberty Loan. If your church is on the budget let the brethren understand that this is to make up the deficit, if there is a deficit. However, let it be remembered that there are many men in many of our churches who ought to give as much to State Missions as the whole church is asked for. This is a good time and a good opportunity to get large contributions from men of large means.

If the pastor does not live on the field, let him visit his churches and organize them for this service. He ought to visit them anyway whether he preaches or not. They need his services at this day and time when many of his people are sick and some of them are dying. It will be easier to raise his salary if he is faithful in his ministrations than if he seizes this opportunity to neglect them. Every country church, whether it is meeting or not, ought to be organized by its pastor for a canvass for State Missions. I can furnish tracts for distribution free and will be glad to do so.

Let every church in the State, led by its pastor, proceed to make a personal canvass for State Missions. This is a great hour and a great opportunity. Let us be big enough to seize it.

Third, let it be remembered that we will take Liberty Bonds and War Savings Stamps on State Missions from any individual, society or church.

Many men feel that they have to be loyal to their government, and they are right. They

also feel that they would like to do large things for Missions, and they are right in this. By buying Liberty Bonds or War Savings Stamps they fulfill their obligation to their government and then by turning over these to our Board for State Missions, they fulfill their obligation to their Lord.

These bonds, of course, must be given outright and the stamps should not be registered. We cannot use stamps where they have been registered.

This is an opportunity for pastors to secure large contributions from their members. There are Baptists in our churches that ought to give from \$250 to \$5,000 for State Missions and the pastor is the man to get this contribution. He will feel better and his members will feel better if he goes out after these things. Let every pastor in the state look over his membership and pick out the men who ought to do large things, and go after them for these big amounts. Let us purpose in our hearts that we will be faithful and loyal to our people. We want to back up the government, not only in buying bonds and stamps, but in preaching the gospel of Jesus Christ. It is through the preaching of the gospel that we help to create a constituency that will make the government what it ought to be. Religion is the backbone of patriotism. No country can be great without a great faith in a great God. Let us by giving to State Missions underpin the life of our state with the principles of Christ and shoot the life of Christ through and through the life of the state so that it will be made strong morally and spiritually. It is for this purpose that we are asking for State Missions.

Fourth, let us not be afraid to ask for big things.

In our church work we are always confronted with this situation:

The pastor whose salary has probably not been increased and whose living expenses have doubled, is feeling the pinch of the times and overlooks the fact that the circumstances which face him are not the same as the circumstances which confront his people, and overlooking this fact, feels a timidity in asking his people for large amount for missions. It is difficult for a man who handles a small amount of money to put himself in the shoes of the man who handles money by the thousands. And on this account our pastors are in danger of thinking that the membership of their churches are not able to give big money, and feeling that way, they are liable to neglect their duty as pastors by not calling upon their members for large contributions to the Lord's work.

I want, if possible, for every pastor in the State to recognize the fact that never before in the history of the State did the Baptists of the state have as much money as they have now. I am aware of the fact that pastors' salaries have not increased as they should and perhaps our pastors are not as well off financially as they have been, but this is not true with the membership of the churches. The Baptists of Mississippi have plenty of money, and I feel down deep in my soul that they will give it if the pastors will recognize

the fact that they have got it and will tell them plainly that they cannot be faithful to their Lord and loyal to His Kingdom unless they do give in proportion to their ability. Let us not ask for quarters and half dollars. We have passed the penny place long ago. Let us not be confined in our requests by the opportunity fixed for our church. Let us make that the minimum and after we have raised it then go out to double if not to treble it. Let us not be a "two-bit" people. The Lord wants heroic things done. Our people are ready to do the heroic thing in religion just like they are doing the heroic thing for the government. Let our motto be "The best for the Kingdom of God."

COLORED BAPTISTS.

I have received a statement from Rev. A. A. Cosey, Mound Bayou, Miss., which I am giving to the Baptists of the state. Brother Cosey is the missionary to the colored Baptists of the state, and I am sure that our people will be interested in what he is doing.

Brother Cosey says:

"The colored Baptists of Mississippi have made greater progress along all lines during the past year than ever before. More conversions and baptisms have been reported, more money has been raised and a closer fellowship has been cultivated.

"The meeting of the General Baptist Convention in Vicksburg last July was one of the largest ever held. The Woman's Auxiliary met at the same time in Vicksburg and both organizations together raised more than \$15,000. The colored Baptists own and operate Natchez College at Natchez, Miss. They owed a debt of more than \$10,000 on that institution, which debt was completely wiped out. The plant at Natchez is a splendid one, but needs repairs very badly. The colored Baptists are planning to raise \$20,000 next year and make the necessary repairs.

"The mission work among colored Baptists in the state is gradually being better organized and systematized. If the present pace is kept up, it will not be many more years before the mission work among colored Baptists in Mississippi will be conducted on a substantial basis.

"For the past two years the white Baptists of Mississippi, through their State Convention Board, Dr. J. Benj. Lawrence, corresponding secretary, have provided an institute at Jackson College, the oldest colored Baptist school in the state, during the month of February. The colored Baptists attended this institute by the hundreds, from all parts of the state, and are gratefully expecting the institute next year.

"For some time to come, the supreme need among colored Baptists will be trained pastors and other leaders in our churches. In this work we need and earnestly ask the assistance and co-operation of our white Baptists in every way possible."

It was glorious to see the fine bunch of laymen in the Tishomingo Association who volunteered to do work among the country churches. Such work is the call of the hour for our laymen.

PARAGRAPHS ABOUT OUR CAMP PASTOR SERVICE.

(George Green, Director of Camp Activities.)

In one house where there were soldiers' wives and all sick with the Spanish "Flu," a camp pastor was the only help. Some man must be about the camp cities to look after the church people.

Dances everywhere for the soldiers and women who want dances, but 75 per cent. of the population of the United States do not dance! Here is the opportunity for the churches of Christ. They do not sponsor dances.

The Baptist chapel for soldiers in Washington, D. C., furnishes the metropolitan churches an opportunity of a social service for the soldiers at Washington Barracks. The camp pastor there writes the home folks about the soldiers who attend these meetings.

The camp pastors have ridden the troop trains, when the soldiers were on their way from training camps to ports of embarkation. They helped the men and helped make the journey pleasant by their presence.

The camp pastors have attended many district associations, speaking of the religious conditions in the camps and bringing first hand information to the people back home of the real efforts made in camp to carry the gospel message to the soldiers. Their service has been highly appreciated everywhere.

There are several Negro Baptist camp pastors, who serve the negro troops who are Baptist and want to hear the Baptist message and sing the Baptist songs.

The Baptist camp pastor has a car marked in bold letters, "Baptist War Service." A Baptist boy from anywhere will come to that car and make himself known.

The Baptist churches in the country adjacent to the camps are always crowded with soldiers. Each of these churches should have preaching every Sunday. Soldiers will be found where the people get together about the camps anywhere within 10 or 15 miles.

The soldiers in the training camps are boys away from home. They want a chance to see people who live like the ones they were accustomed to visit back home. So about every camp everybody has a chance to entertain his own kind in his own way.

The Baptist camp pastor in the Rio Grande Valley will make the trip of 1,000 miles from Brownville to El Paso, preaching to the soldiers at every outpost along the whole border. These groups of soldiers along the whole line are glad to hear the gospel message. Baptisms frequently occur.

Nothing is ever settled until it is settled right. The order removing camp pastors from the army camps is against the principle of religious freedom. The only way to settle the question is to withdraw the order.

The Third Assistant Secretary of War, Mr. Frederick P. Keppel, assumes all responsibility for closing the army camps to the

preachers who represent their own denominations, which denominations, in the free play of religious liberty, in both war and peace, have made America more vitally Christian than any other nation on earth!

The camp pastor serves the men of a camp as a pastor serves in a city. In one afternoon a camp pastor answered the following calls: A soldier in quarantine had a box of apples from home in the express office. The only man he knew who would bring the package to him was the camp pastor. A soldier's wife had come to make a visit. The camp under quarantine regulations, no one could be admitted. The wife needed money and the suit case to go home. The camp pastor was called to help out. He did it all.

The camps are open to the prize fighter and the vaudeville show, but the preachers of the Methodist, Presbyterian, Episcopalian, Baptist and other evangelical denominations are not admitted, unless they are appointed chaplains by the government, or appointed a lay-worker by the Y. M. C. A. The churches are estopped by this order from ministering to their members who are in the army. The exception is made for Jews, Christian Scientists and Catholics. These are the facts. Let us keep the record straight.

At the unveiling of a Service Flag by the Knights of Columbus, a statement was made that forty per cent of the soldiers are members of the Catholic church. The latest statistics from the government's religious census gives Catholics 15,700,000 population, while evangelical groups have about 80,000,000. How can you figure the Catholic statement from the government statistics? The ratio of Catholic soldiers to evangelicals is approximately one out of six. Of course it is! And yet the newspaper situation in America and the political fear of Rome, have enabled the Pope's men to get away with their absurd claims!

At a Baptist preachers' conference in one of our large cities a woman representative of the War Community Service in a speech pled with the brethren to help put on a dance program each week and get at least 300 young girls to dance with the soldiers as a part of the social program of the churches! It was pathetic, that plea to that group. The way those good men hung their heads in silent shame was almost amusing. If that is the "broad" and "liberal" program of the un-denominational workers, God pity us, and God help and save our boys! God save America from much alleged savers!

Home Missions Rooms, Atlanta, Ga.

Line up with our great denominational program in Mississippi and adopt the budget system. Do it now!

It is gratifying to note that many of the country churches are putting on the budget. It will be a great day for the churches and a great day for the denominational work when all the country churches get on the budget. It means a cash business as against a credit business, from the smallest church to the largest denominational agency.

Thursday, October 17, 1918.

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Church, McComb, to pack a box for one of the frontier missionaries. It was an all-day affair—the program, the dinner served by the First Church ladies and the packing of the box. In the absence of Mrs. Ayeock the superintendent, on account of sickness in the family, Mrs. Whitfield was asked to preside and list the good things placed in the box. There was a warm suit, hat and shoes for the missionary himself. Then a coat, suit, hat, shoes and gloves to match for the wife. Then in addition, for the whole family, including the six children, there were 5 suits of clothes, 8 girls' dresses and cloaks, 6 pairs of shoes and 9 caps, hats and scarfs; 6 ties, 4 middies, waists and skirts, 2 dozen handkerchiefs, 2 dozen shirts, 2 dozen suits of underwear and 3 dozen pair of hose; 2 each of quilts, table cloths, sheets and a half dozen pillow cases, and for the children also dolls, toys and the like and then also soaps, powder, toilet articles, etc. The box was valued at \$275 and goes to a missionary in New Mexico. Bro. Whitfield said that he wished he could be a little bird in the ceiling looking on when they opened the box. He said he knew they would shout and feared there would be dancing in the missionaries' house that day.

THE CHRISTIAN'S TASK—TWO-FOLD.

(T. J. Moore.)

The only real business any one has on earth, after receiving the grace of salvation in his heart, is that he may be used of God to acquaint others with and to bring them under the blessed dominion of that same grace and power enjoyed by him.

The task given every convert at his very entrance into the ark of salvation is to invest every power of his being for every moment of his time in an effort to bring every creature in his generation into the kingdom and under the dominion of his Lord, and to aid in sending on down to all the unborn generations yet to come into the world the gospel that has brought blessed life and joyous hope into his own heart. That and nothing less is the glorious task of each heaven-begotten child of God.

This task has territorial divisions. It must begin in ones own circle of relatives, associates and neighbors. The converted demoniac was told to go to those of his own people and show what great things had been done for him. "Ye shall be witnesses unto me (1) in Jerusalem, (2) in all Judea, (3) in Samaria, (4) unto the uttermost parts of the earth."

This first church was "in Jerusalem" and a little latter it is said of its members that they had "filled all Jerusalem with their doctrines." Still later on we read that Peter, a member of that church, "passed throughout all quarters" of Judea. Soon we learn of Philip and later followed by Peter and John, all members of the Jerusalem church, in Samaria. Next we find them in Antioch and from thence to Cyprus and on across the great sea into Asia Minor, thus reaching unto the first borders of the "uttermost parts of the earth."

These territorial divisions apply to each disciple today. "Jerusalem" means your

home community. "Judea" is your state, and is reached through State Mission organization. "Samaria" means to you, outlying but adjoining states, and are reached through our Home Mission Board. "Uttermost parts" means the foreign work reached through our Foreign Mission Board.

In the execution of his task there are two and only two classes of work the Christian can do. Personal work and work through agents. Personal work is that one does through his own voice and his own hands. To every one is always opportunity to speak a word for Jesus or to do a deed of kindness to those near you. We should train our tongues and hands to ever be engaged, as was our Lord during his earthly life, in imparting precious truths through our own voices and doing helpful deeds with our own hands. But the commission extends our task far beyond the scope of our own voices or the reach of our own fingers. And this extended work can only be done through agents.

When our task passes beyond the personal reach, and the agent must be used, there arises the need of a medium of connection between the principal and his agent. What is that medium? There is but one answer. Money. When Fuller told Carey "you go down in the well, I'll hold the rope," what was the rope? Money. Agency work cannot be conducted without the use of money or its equivalent. You are a lay member of your local church. Your task, along with each of the members of your church, includes the regular proclamation from the pulpit of the gospel of truth. You cannot do it in person. An agent in the person of a called and equipped preacher is secured. He is only your agent in case you do a part in bearing the expenses incurred to secure and maintain him.

If you pay nothing you have got no agent in that pulpit. Others who do pay may have one and you may reap the benefit. But you have no part nor lot in having the word of God spoken from that pulpit. And just so it is regarding missions, orphanages and all other lines of work you cannot do in person. If we pay no money we have no agent.

FROM FRANCE.

(Continued from page 5.)

I believe that they take us for a bunch of brainless good natured idiots. Some officers think apparently, that "oui" means anything you please, so long as accompanied by appropriate gestures. Some captain or lieutenant will find himself unable to express his wishes as regards a pair of trousers, a coat or other clothing, to the amiable dame. She summons reinforcements and some of her compatriots assemble to lend their moral support. Several officers will then gang 'round as a very interested audience. Principals then warm to their work. "Loot" makes a passionate gesture, points significantly to his shirt and says "Oui." Madame remains in the alert position. "Lootnant" continues his exposition by placing finger on trousers and crying "Oui, Oui!" A joyous light of comprehension breaks over the countenance of one of

the mesdames in support. Turning to her allies, she breathes a triumphant "A-a-a-h!" Then cuts loose like a machine gun in a long burst of fire. The gallery roars with laughter and mesdames join in. Madame waves her hands, bows, all smiles, takes or gives clothes and says, "Demain, Compagnie?" "Lootnant" graciously replies "Oui, Oui." The procession moves on as some idiot sings out "Ou, la, la, la." Young lieutenant generally goes off and cusses in good and fluent United States because madame has beaten him out of about three extra francs, or has not brought back his clothes, given her a week ago, or has taken away his suit when he did not wish it pressed. A ten franc note, you know, feels just like a ten dollar bill to us, whereas it is only about \$1.85. And if it gets away right sudden—as it does—we feel like we've been cheated.

I am in fine shape and I guess I am getting a bit browned, as the little overseas cap we have to wear here has no visor to protect from the sun. This is certainly beautiful country and I enjoy marching around over it in this fine weather. I have about learned to reckon distance in meters and kilometers, and of course got onto the frank and centime game long ago. I don't get much time these days to improve my conversational powers in the French, but I guess I pick up a little something all the time.

It is very noticeable to me, the difference between the French and American soldiers, in physical appearance. Our boys are nearly all, specially the young officers, slim, active and supple. The Frenchies are as a type, rather considerable in perimeter, quite round in the middle, indeed. Of course this has its advantages at that, as I hear that when they get tired in the trenches, they lie down on their stomachs and rock themselves to sleep.

By the way, the civil population is not so very fat. It is rather one of their jokes to kid one another about the scarcity of food. I saw a cartoon in one of their lively little magazines, "Le Rire," I believe, where one fellow asked another why he was smiling so happily in his sleep. He replied that he dreamed that he had died—died of acute indigestion!

These "Monsieurs" are long on raising turnips and carrots. One may see great fields of them everywhere.

Well, I don't know whether the Fourth Liberty Loan campaign is on yet or not, but am sure it will be by the time this reaches you. I want to do something to "make da world safer for democ," and will try to get \$100 started to the Bank of Clinton the next time I go to town. I request that you have the bank buy a bond of that value and turn it over to you for safe keeping, as the other bonds are kept. How many of them have you? Well, I hope the other boys got in the service before the manpower bill was passed. There are thousands of Americans over here which the worst danger they will ever run risk of is blood poisoning from the prick of a fountain pen, or asphyxiation by the gas of their fast motor cars—thousands of them. Hoping you are the same."

PLAUTUS.

Thursday, October 17, 1918.



WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9257 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid.) So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

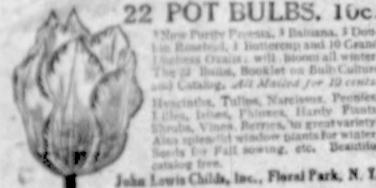
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PLANTS—Frost-Proof Cabbage Plants, all varieties, one thousand, \$2.50; ten thousand and over, \$2.00. Genuine Nancy Hall and Porto Rico Potato Sprouts, \$4.00 per thousand, ten thousand and over, \$2.50. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. Enterprise Co., Inc., Sumter, S. C.



KEEP THE SKIN HEALTHY.

Skin diseases such as eczema, salt rheum, pimples, etc., are common in the South. Tetradine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. \$6e a box. Sold by all druggists or by mail from Shuptrine Company, Savannah, Ga.

SUMMER MEETINGS.

Perhaps it will not be amiss now that the meeting season is about over to report a little of the summer's work.

It has been my privilege to be with Bro. T. N. Moody at Walthall of which he gave a report. Then to be with Bro. E. T. Putnam at Monte Vista in Webster county for a week. Here we had the greatest of the gatherings of the summer in our work. Am not able to tell whether the budget was put on here as yet. It should be a great advance made over anything they have previously done.

Then I went to Pleasant Hill in Lowndes county to help Bro. J. H. Newton for a few days. There were some added to the church there and a delightful season was spent with the pastor and people. The Columbus Association goes there next year and will be delightfully entertained.

Next was at home one week. In the meeting my people showed their loyalty and love. The fellowship was fine and we were revived very much in spirit. Congregations were excellent both day and night. There were two additions to the church.

For four days then during the first part of September, I preached at a church on the line of Noxubee and Winston counties. I preach at this church on the fourth Sunday afternoon. We had some additions here and steps taken for a forward move. Should have held a week at Ruhama west of Brooksville, but just then came home from the War Work Rally at Jackson with the popular "Flu." Will get out there later.

Have thus spent a rather busy summer and I trust for Christ's sake a profitable one. Our lines have fallen in pleasant places and we shall not soon cease to thank God for all these privileges He has given.

PASTOR O. WILLIAMS.

RELATIVE TO CAMP PASTORS.

I have read with a great deal of interest lately the many articles pro and con relative to the removal of camp pastors from the various cantonments all over the country. I sent one of our Mississippi Baptist boys some copies of these denominational papers containing the articles, and I give below his opinion in the matter:

"I think that I can see the reason why the Y. M. C. A. men and the K. of C. men objected to the camp pastors for the plain reason that the camp pastors get by far better results than the Y. M. C. A. men or the K. of C. in their work in the camps. The camp pastor furnished by the Southern Baptist Board for this camp was _____ and he got by far better results than any other pastor that I know of in this camp. And some of the "Y" men are refusing to let the parties that they invite to give special programs for our benefit to distribute their literature among the boys."

The above is merely the individual opinion of one of our fine Baptist young men, but there is "more truth than poetry" in what he says. I believe he has undoubtedly "hit the nail on the head" when he says the "camp pastors get by far better re-

sults than the Y. M. C. A. and K. of C. men." What does he mean by "better results?" I judge that he intended to convey the idea that these men reach the souls of more men and more men are converted and gain a better knowledge of the saving grace of our Lord and Saviour Jesus Christ. Commonly speaking, "they produce the goods." The greatest need of our soldiers is Christ. Whatever else may be done or said, our soldiers need to know Christ as a personal Saviour. It is well and good for our men to have physical exercise, to have their minds free from worry and to keep them in good spirit, but Paul said, "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Tim. 4:8). The promise here referred to is only through Jesus Christ, hence the importance of preaching Christ to our men. To my way of thinking, there is nothing that can produce a greater or higher morale among our men than "the peace of God which passeth all understanding through Jesus Christ, our Lord."

And our men should not be allowed to face death without having this fact set strongly before them.

Again, from the above it will be seen that Y. M. C. A. men are refusing to allow literature to be distributed to the men. Of course, we do not know what literature is referred to, but if any denomination or sect has been distributing literature of a strictly denominational nature, then we must admit that the "Y" men did right. For instance, if Mormonism, Christian Science and Roman Catholic literature was being distributed with a view to proselytizing men, all must agree that such was certainly objectionable. Then, if that is objectionable, the same is true of other denominations. No partiality or prejudice could be shown, and if Baptists, Methodists, Presbyterians and Episcopalians were doing this, then the others had equally as much privilege under a democratic form of government. So it is easy to discern why these Y. M. C. A. men should refuse the visiting brethren the privilege of distributing their literature. One can see the harm it would do, and the confusion it would create.

I am honest when I say that I believe our government made a mistake in the matter of removing camp pastors, but who am I that I should dictate to the men who have a better knowledge of such matters and who have facts before them? I would not for one moment be stubborn in the matter, for it will not pay us as a denomination. I am glad that others are of the same opinion as I, and are urging our brethren to keep calm and sit steady in the boat, for undoubtedly this is an opportunity for Baptists which we have never had before. Let our Baptist men join the ranks of the chaplains and the Y. M. C. A. forces and preach an unadulterated gospel

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago.

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If Hyomei Does Not Relieve, Your Money Will Be Refunded.

Catarrh is caused by germs. The way to cure catarrh is to kill the germs; no one will deny that.

Stomach dosing sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ infested membrane, relieves catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit, including hard rubber inhaler, at any druggist's for \$1.15; or direct, all charges prepaid, from Booth's Hyomei Co., Ithaca, N. Y.

Hyomei relieves Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

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Live Horse Flesh Costs 30c Per Lb. You can add 100 lbs to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back.

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Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

DRINK

Castalian Springs Water. It is a wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail or spend a few pleasant weeks at the spring. Address, CASTALIAN SPRINGS, DURANT, MISS.



to the men every chance they have. I believe our denomination will gain far more by acquiescing in our government's ruling instead of acting peevish and picaundish. Some are complaining about too many Catholic chaplains. Whose fault is it? They have sought the places while our men have sat by contented and complacent. The thing for Baptists to do is to get "in the ring" obtain chaplaincies and Y. M. C. A. secretaryships and push the gospel just as much as possible.

Yours for service,
C. CLEVELAND KISER.

Grove's Tasteless chill Tonic
destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 60c.

ORDINATION SERVICE.

At the Johnston Baptist Church of Johnston Station, Miss., on October 7th, Bro. L. D. Howell was set apart to the full work of the ministry.

The Presbytery was composed of his pastor, Rev. I. H. Anding and Rev. W. R. Johnson. After a satisfactory examination by the Presbytery the church ordered his ordination.

Following a short sermon came the laying on of hands by the Presbytery, assisted by Deacons W. H. Dickerson and S. Z. Reeves.

The charge was delivered and presentation of the Bible made by Rev. W. R. Johnson. Benediction by Bro. Howell.

Bro. Howell is engaged in Y. M. C. A. work at Camp Gordon, Ga., and was home on a brief furlough, during which time he took unto himself a helpmate in the person of Miss Dovie Ritchie, one of Lincoln county's most popular young ladies.

SHUBUTA BAPTIST CHURCH ELECTS PASTOR AND OFFICERS.

At the regular monthly church conference, Sunday, October 6th the Shubuta Baptist Church re-elected Rev. G. S. Jenkins as pastor for the ensuing year. Rev. Jenkins was formerly pastor at Ripley, coming to Shubuta last January, to succeed Rev. O. P. Estes, who had resigned to attend the Seminary at Louisville.

The church has prospered much spiritually, under Bro. Jenkins' leadership. However, some of our members are lukewarm and commercialized and fail to hear his messages, which are always good.

The attendance at prayer meeting is fine on the part of the women, the men's quota being composed of "the faithful few." The attendance at Sunday School has not been up to what it should have been which grieve the superintendent and pastor. The church and Sunday School responds liberally to the various objects fostered by our people. The Sunday School offering for State Missions on Sept. 29 was \$116.60. The church is to take her offering on next third Sunday, and it is expected to raise \$150.

Dr. W. A. Hewett held his second ten days meeting with this church, closing last Tuesday night with six additions to the church, by baptism

and one coming under the watch care of the church. The applicants for baptism were baptised last night by the pastor, with one other, two applicants being received during the baptismal sermon, one of these, a lady holding over for a later date. Dr. Hewett makes a fine assistant for pastors in their meeting, preaching with spiritual power, simplicity and sincerity. This church gave him a free will offering of \$108.95 at the close of the meeting.

The Chickasahay Association meets with the Waynesboro church Thursday and Friday before the fourth Sunday in this month. The delegates from this church go instructed to vote for the dissolution of the Chickasahay Association and the organization of Clarke and Wayne County Associations.

W. H. PATTON.

Shubuta, Miss., Oct. 7, 1918.

DR. MOTT ON CAMP PASTORS, ETC.

In reply to public statement that I am responsible for the recent order of the War Department concerning camp pastors, I wish to state that I am in no way directly or indirectly responsible for this order. I knew nothing about it until it had been settled by the War Department. I wish also to state unqualifiedly that the National War Work Council of the Young Men's Christian Association has had nothing whatever to do with the matter. On the contrary, investigation will prove that the Association secretaries have, as a rule, done all in their power to help camp pastors in their work. I have also been asked whether the Committee of Six, which has done all it could to secure government action increasing the number of regular Army and Navy Chaplains and to further plans to help them, is not responsible for the camp pastor order and I wish to state that such is not the case. I have also been charged with responsibility for the merger of all the organizations engaged in war work in one financial drive. I opposed this merger with all power at my command until the President decided it should be made, then I accepted loyally his decision and am throwing myself heart and soul into a campaign essential for the welfare of our boys. It has also been charged that we seek to abolish denominational lines. Nothing could be further from the truth. Nor have we any sympathy with superficial talk about "a new religion." There is religion enough in the church if we live up to it. I kindly request that you will print this statement in your first issue in justice to me and especially that the great cause I represent may not suffer from misapprehension.

JOHN R. MOTT.

Bro. J. L. Dickerson, a member of Pleasant Hill Baptist Church, died Sept. 17, 1918. Bro. Dickerson was born in Simpson county in 1870, and in 1903 joined the church of which he was a member at his death. He leaves a wife and seven children at home and two daughters married. Our sympathy is with the loved ones. Rev. J. C. Buckley conducted the funeral services.

NEW BOOKS of the BAPTIST SUNDAY SCHOOL BOARD

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By Prof. W. O. Carver, D.D., Southern Baptist Theological Seminary

The author is widely known as an authority on the subject of missions. He was selected to write this book on Bible Study, which is to be used as a text-book in the course offered by the W. M. U. The author's long experience in teaching MISSIONS in the Seminary justly qualifies him for making such a book.

Price, cloth, 40 cts.

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By Anna M. Boyle.

Out of a ripe experience the author is hereby enabled to put into book form a choice collection of her stories, illustrations and exercises for the CRADLE-ROLL pupils. She has been closely associated with Miss Annie L. Williams, the author of Plans and Programs. Cradle Roll class teachers and mothers will find it necessary. Price, 75 cts.

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161 Eighth Avenue, North Nashville, Tennessee



THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

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For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for poor boys; dormitory on co-operative plan. Best location for college in State.

NEXT TERMS OPENS FRIDAY, SEPTEMBER 20, 1918.

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi.

BLOOD AND NERVE

Best and Most Economical Treatment
for Combination of Ailments.

Pure, impoverished, iron-lacking blood and weak, unsteady, under-nourished nerves form a combination of ailments that is most successfully treated with Hood's Sarsaparilla and Peptiron.

Taken in conjunction, one before eating and the other after, the two great medicines supplement each other, and form the most economical treatment—Hood's Sarsaparilla for scrofula, rheumatism, asthma, dyspepsia, loss of appetite, tired feelings; Peptiron for anemia, tired nerves and exhaustion.

In cases where there is biliousness or constipation, Hood's Pills give prompt relief. Sold by all druggists.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Burbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Burbo Compound. It will gradually darken streaked faded gray hair, and make it soft and glossy. It will not color the scalp if not sticky or greasy, and does not run off. Adv.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

OBITUARY

Bro. H. N. Alexander of Greenville, Miss., passed to his heavenly reward Wednesday, September 25th.

His departure, humanly speaking, is a great loss to the cause of Christ in Greenville and the whole state.

He was one of the godliest men and one of the most consistent Christians I have ever known. Especially to every pastor he ever had he was a true and loyal friend, his sympathies touching his private affairs as well as those of his public ministry.

Many of God's ministering servants know his hospitable home as one of the sweetest Bethanies they ever entered. The door of the "Prophet's Chamber" was always open to every minister of Jesus Christ that ever passed that way.

Bro. Alexander's death resulted from a minor operation; no one ever dreamed that it would be or could be fatal. Yet when this man of God was about to place himself on the operating table, he stood with his eyes closed and head bowed, saying:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."

He never awakened from the effects of the operation.

A beautiful manifestation of divine grace was shown in the manner and spirit in which his devoted and almost idolizing family bore their sudden and incomparable bereavement. I had expected to find his beloved companion of more than twenty-five years, crushed under the weight of her sorrow. But not so. Sitting calmly, poised, mellowed in her grief, her greeting was, "His work was done, his time had come, and God has taken him home." His children bore their sorrow in the same Christian spirit. I thought of the unfailing promise, "As thy days, so shall thy strength be."

Bro. Alexander had a great money making talent; but he never used that talent selfishly. He was a lavish giver to every good cause. Always observing the custom of tithing, he loved to give largely and liberally.

He was an active Sunday School worker. For twenty years he taught boys of the teen age. The inspiration of his noble life throbs in the heart of many a Mississippi boy today.

His family will delight to see that no good cause at home or abroad shall be forgotten or slighted because of the translation of the head of their home.

Three noble sons and two lovely daughters, with their mother, survive their departed loved one. They possess the consecrated spirit of their great Christian exemplar, and will dedicate anew upon God's altar their lives in devoted service.

They have the loving sympathy of a multitude of friends in this hour of their great bereavement.

WM. A. BORUM.

VARIOUS THINGS

My first meeting was with Pastor E. J. Hill at Chicora, Miss. There were 15 additions. Then Rev. J. J. Mayfield helped in my meeting at Mathiston. There were five additions. I have been called for my sixth time to Mathiston with a substantial raise in salary. Next Rev. T. J. Moore was with me at Hazel. No additions here but some good work done. At Neshoba Rev. J. C. Parker did the preaching. I did the preaching at Beulah, a church that I have served for three years. Thirteen were baptized in this meeting. My brother, George W. Breland, was to help me in this meeting, but was taken sick and died during the week. He was 70 years old and had been pastor at one time for twelve years at this church.

Eld. W. J. Harvey, the blind preacher, held my meeting at Fellowship, Choctaw county. The people were well pleased and five were added to the church by baptism. Evangelist Singer J. S. Rushing conducted the song services at Pleasant Hill and the pastor did the preaching. Five were added by baptism. Rock Branch, where again the pastor did most of the preaching. A good meeting was held. Eighteen were added to the church, notwithstanding we had an election.

On the fourth Sunday in August I helped Pastor A. B. Culpepper in his meeting at Mt. Nelson out from Philadelphia. This meeting needs special mention but space forbids. A good meeting was the result with 13 additions. I wish with Pastor Culpepper again the second in September. There were many difficulties but the fire of the gospel as the Spirit gave it force burned the barriers away and 22 additions and a spiritual revival were some of the results. Two deacons were ordained at the close of the meeting and the Lord's Supper was celebrated. A move is on to sell the house and Bro. Culpepper has been called to serve the church next year.

At Little Rock, Newton county, we assisted Pastor W. L. Collins in a meeting. Conditions were not good for a meeting, but the gospel won the victory. At the close 25 had been added, 22 by baptism. This church is only one year old. It has about sixty members now. I closed out my summer's work at McDonald, where I have been giving evening appointments during the year. The world, the flesh, the Adventists and the devil have conspired to kill McDonald and they have about succeeded. Only one addition by letter. It needs your prayers.

On the fourth Sunday in July I helped Pastor C. E. Hendrick at Dixon and W. C. Wrotten and J. C. Parker ordained Bro. Alton Gardner to the full work of the gospel ministry. Bro. Gardner is a young man of promise and is now in college at Clarke Memorial College at Newton. Pray for him.

R. L. BRELAND,

FOR EXCESSIVE URIC ACID

TRY THE WILLIAMS TREATMENT

75 Cent Bottle (32 Doses)
FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, and aching head, burning and tearing down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort and strength this treatment gives.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried The Williams Treatment, we will give one 75c bottle (32 doses) free if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Co., Dept. L-670 New P. O. Bldg., East Hampton, Conn. Send at once and you will receive by parcel post a regular 75c bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

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Am. Loan Exporting and Fur Mfg. Co., Dept. G-4, 425 Decatur Street, New Orleans, La.



Vitality

VIM, VIGOR—"PEP"—the great needs of today, when men and women should have strength, fortitude and cheerfulness—these are denied the poor sufferer from kidney and bladder trouble.

That awful tired feeling, heaviness, languor, soreness, stiffness, backache, rheumatic pains, lumbago, painful bladder weakness and other symptoms soon disappear when the kidneys are strong and healthfully active.

Foley Kidney Pills

act promptly and effectively to restore weak, overworked or diseased kidneys and bladder to health and normal functioning. Their healing and curative qualities are guaranteed.

M. T. Weston, 325-10th Ave. W., Duluth, Minn., writes: "I am pleased to testify that Foley Kidney Pills have been the means of giving me relief from a case of kidney and bladder trouble which bothered me for some time." 50c and \$1.00 sizes.

Sold Everywhere

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PLEASE MENTION THIS PUBLICATION

Head Feel Heavy?
Dizzy sometimes? Bilious? You need a tonic—and are on the road to a spell of Chills and Fever. Stop it before it starts, with OXIDINE. It stops it too often even after it has got you bad!—Guaranteed money back if it fails
SOLD AT ALL DRUG STORES
Made by The Behrens Drug Co., Waco, Tex.

OXIDINE
FOR MALARIA

AT YOUR DRUG STORE
50¢

Man Cuts His Hand! Dies of Blood-Poison

You see something of this kind in the papers every now and then. A neglected wound, blood poisoning sets in—then it's too late. We all neglect these seeming trivial hurts—will take a chance.

Carboil prevents blood-poison. It draws out the inflammation and heals. And it stops the pain, too—almost as soon as applied.

A box of Carboil should be kept handy for such emergencies as burns, cuts, bruises, sores. It's the best treatment for boils.

Clip and mail this to Spurlock-Neal Co., Nashville, Tenn., for liberal sample. Your druggist guarantees and sells Carboil. A large box costs only 25c and lasts a long time.

CARBOIL
FOR SORES

INFLAMED EYES
granulated lids and all eye troubles resulting from weakness or inflammation
Immediately Relieved
By the use of Dickey's Old Reliable Eye Water. Immediately soothing and healing. No burning or pain.
At all drug stores or mail 25c. Genuine in Red Box.
DICKEY DRUG CO. Bristol, Va.

Thursday, October 17, 1918.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

SPECIAL PRAYER.

Let us have as our special object of prayer this week, Miss Mary Anderson "Our" missionary, doing work among the Chinese children of Canton, China. May we also add a note of praise to the "Father" for the life of Mrs. Eager, who through her little book "Keep My Money," has had so large a part in the building of a comfortable house in which Miss Anderson now does her work.

The Junior B. Y. P. U. of Columbia report 100 per cent in Daily Bible Readings for the past quarter. That's fine.

The Senior B. Y. P. U. of Heidelberg report that they are living up to the Practical Motto of "All Baptist Young People Utilized" as they have every eligible resident member in the union. That's fine, too.

Which one of the four points in "Our Aim" have you failed on? Don't be a failure. Aim high and hit the mark.

UNION.

A young Baptist, enthusiastic over the pure gospel of the Son of God, has formed an acrostic using the letters B. Y. P. U., fitting them to words that express his feeling concerning the "Union" movement that is so prevalent today in some sections.

B—is for Baptist, beware of imitation.

Y—is for Youth, our next generation. P—is for Power and plenty of pep, U—is for "Union" to—(away) with step.

B. Y. P. U. NIGHT SCHOOL.

The following is a letter from the Main Street B. Y. P. U. of Hattiesburg. The Main Street B. Y. P. U. has adopted this line of work and are proving themselves a blessing through their efforts. We have several towns in Mississippi that could have these night schools for our Western Union and Postal as well as other messengers.

Hattiesburg, Miss.

October 1st, 1918.

Mr. Auber J. Wilds,
State B. Y. P. U. Secy.
Jackson, Miss.

Dear Sir:

To the B. Y. P. U. of our land:

As I was walking down Forrest street on Monday morning, September 18th, 1918, my attention was drawn to a little Western Union messenger girl. The thought came to me—can't we, the B. Y. P. U. do an active missionary work for these girls and boys by giving them lessons in school work and showing Christ to them. It will only take a little of our time and that well spent, for who knows what each of these little lives could be in days to come.

Conditions have changed in all walks of life since the beginning of this great war. Women have had to take the places of our brave men, and even

our small boys and girls. Can we, as an organization, calling ourselves a B. Y. P. U. claiming to be purely missionary and democratic, let such a great opportunity that is at our very door pass? That of helping these little Western Union messengers to become more intelligent. Many of these busy little workers never see inside of the school room or Sunday School. Someone must give instruction, and start their souls in the right direction, so, why not the B. Y. P. U.'s of our land? Surely we cannot sing the phrases "Look all around you, find someone in need, some one the journey to heaven should start," without rallying to this call.

Let us start today, making plans for a night school in our churches for at least two nights during the week, lasting as long as you deem it necessary. There is quite a number of your membership, who are capable and who are only glad for a precious opportunity of service.

"We can do all things through Christ." May this be called: "The B. Y. P. U. Service for the little Western Union Messengers." A movement that will grow in years to come, and that those taking our places, continue to carry on the work for service for God.

Praying that your Union may prayerfully and cheerfully co-operate in this "Movement for Service," I am yours for the Spreading of the Gospel and uplift and betterment of humanity.

MARY JULIA RISHER.
Main Street B. Y. P. U., Hattiesburg,
Miss.

A LETTER WHICH IS SELF-EXPLANATORY.

Nashville, Tenn., Oct. 8, 1918.
My Dear Brother:

I am writing this "on my own" because the B. Y. P. U. Quarterly was late getting to the people this quarter.

Three things caused the delay: (1) The printers are short of help because of the war conditions. Several of their biggest presses are standing idle for want of men to run them. They could not get our literature to us on schedule time.

(2) We are short of help in the mailing room and all over the building. Girls without experience are trying to do the work in the mailing room; hence it was impossible to avoid delay in filling orders after our literature was delivered to us.

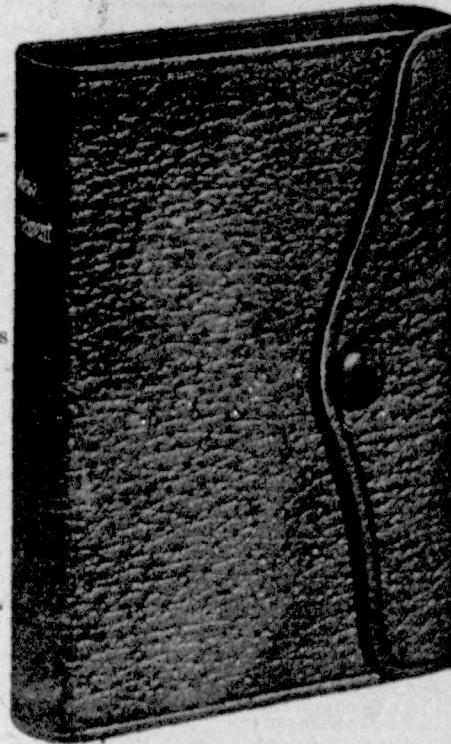
(3) The postoffice is short of help. We learn that they are running their week or more late in handling their second class mail. Letters go first and packages wait. Hence our statements reached the people before the literature did.

We regret this exceedingly but are helpless in the matter. I suppose we have received a kick from every Sunday School that orders from us. Some say rather unkind things to us, making no sort of allowance for the shortness of help everywhere and for the uncertain conditions of the mail.

We are trying to get our next quar-

CLEAR NU-TYPE TESTAMENT

Genuine pig-grained leather



Contains
the
Presidents
Message
and
Special
Hymns

The largest
type
Pocket
Testament
made

Durable and beautiful. Button flap: \$1.20 for leather binding; 65c for khaki cloth binding.

Send today to Baptist Record, Jackson, Miss.

ter's literature out ahead of the schedule date for shipping but cannot now prophesy the success we will have.

Will you not do all you can to explain and will you not suggest that our literature suffers the same delay in shipping as do the goods of any other business house? Please ask your friends to be as patient with us as they are with the grocer.

Thanking you in advance for your kindness.

Sincerely yours,
L. P. LEAVELL,
Editor of B. Y. P. U. Periodicals.

Convalescence after pneumonia, typhoid fever and the grippe, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands to testify. Take Hood's.

JONES COUNTY ASSOCIATION.

The Jones County Association met at Fairfield Church, October 8th and 9th. We had a splendid crowd. The churches in this association were all represented except one. We only had one field worker present, Rev. T. J. Moore. Rev. J. C. Parker of Laurel, was moderator. There was an abundance of good things to eat and every one was made welcome. I want to say in passing that Fairfield Church is staunch and true, true to her religious obligations and true to her pastor. The writer has been pastor of this church for the last four years and has never called on them to do anything for the Lord's service but that there was a ready response. We have a good Sunday School and B. Y. P. U., also a weekly prayer-meeting and a splendid W. M. U. They have recently gone from one-fourth to half

time and have recalled the present pastor for an indefinite call.

Yours in His name,

B. A. ASHWORTH.

"As a matter of fact," said the lawyer for the defendant, trying to be sarcastic, "you were scared half to death, and you don't know whether it was a motor car or something resembling a motor car that hit you."

"May I say, then," the plaintiff calmly replied, "that I was forcibly struck by the resemblance?"—Ex.

The New Calomel Fine For Colds and Grippe

Calotabs, the New Nauseless Calomel, Breaks Up a Severe Cold Overnight.

Physicians and druggists have at last found a quick and dependable remedy for colds, influenza, grippe. One Calotab on the tongue at bed time with a swallow of water,—that's all. Next morning your cold has vanished and your liver and entire system are purified and refreshed without the slightest unpleasantness or interference with appetite, diet or work.

Doctors have always contended that calomel is the best medicine for colds, bronchitis and la grippe and the first medicine to be given in pneumonia and acute fevers. The new calomel, Calotabs, is purified and refined from all of the slackening and dangerous effects and with the medicinal virtues vastly improved.

Calotabs are sold only in original sealed packages, price 35c. Your druggist recommends and guarantees them and will refund your money if you are not delighted.—Adv.

Thursday, October 17, 1918.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.



SCIENTIFIC TREATMENT FOR THE SKIN
Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

**A Pretty Face should not be marred****PALMER'S SKIN SUCCESS OINTMENT**

Makes and keeps the complexion clear, white and soft and easily washes off. Prevents sunburn and return of discolorations. A million delighted users prove its value.

Tints: Fleab., Pigeon, Brighter, White.

By Leading Toilet Contractors or Mail, Dept. L. P.

National Toilet Company, Pacific, Tenn.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

The Southwestern Seminary at Fort Worth had its largest opening perhaps. Every state in the South is represented. It is said the excellent climate of Texas attracts many. Earnest evangelism is a strong feature. The old standards of orthodoxy are upheld.

WHERE THE MONEY GOES.

This is the fore-runner of a series of letters to be sent every little while by the National Woman's Liberty Loan Committee. These will tell you something of how the vast sums of money appropriated for the prosecution of the war are being spent by the government.

In normal times—in peace times—it costs about a billion dollars a year to run the government. For the fiscal year ended June 30, 1918, Congress appropriated in round numbers, including deficiencies, \$18,882,000,000. For 1919 Congress has appropriated in round numbers at the present session, including deficiencies and appropriation bills pending, \$24,330,000,000.

The mind is often confused over "appropriations" and "expenditures." Congressional appropriations fix the limit of what may be used. Then the governmental departments and bureaus spend what is necessary, and at the end of the year the appropriation lapses. Official figures show that for the fiscal year 1918 the government spent \$12,696,702,471.14, and in addition during the war months of 1917 disbursed \$885,000,000 for loans to Allies.

Up to the very day we entered the war Germany believed that victory for the Central Powers lay just ahead. A strong factor in this calculation was their belief that the Entente powers were financially exhausted.

Germany had spent fifty years preparing for a war of conquest. She knew that from its very start she must wage it from within the circle composed of herself and her Allies, that she must produce from within this circle her raw stuffs and manufactured material, and by doing this, though the war has continued far beyond the eighteen months that Germany set for its winning—if there was to be a winning—she has kept her money at home, used it over and over again, as the same water often turns the wheels of many mills.

Our Allies, on the other hand, owing chiefly to their lack of preparation, had to come into the markets of the United States for most of their war necessities, and in the years of our neutrality their account with us totaled approximately \$9,453,524,547.

A nation and an individual are alike when they want to buy anything—they must have money or credit, which is based on money. Our Allies were short on both and we supplied their need. We advanced them money and credit, and we called the transaction a loan. In the fiscal years 1917 and 1918 we loaned them \$5,623,000,000. Their securities and governmental undertakings to repay lie in the vaults of the Treasury of the United States.

What our Allies did with that credit or money is of vast importance to us. They looked to us to supply them with wheat and corn and cotton from our fields, coal and ore from our mines, and finished products from our factories and foundries, otherwise they could not remain at war, so they brought this credit that we had lent them into our markets and spent it over our counters.

During the fiscal year 1918 our exports amounted to \$6,000,000,000. Six

billion is six thousand million! Most of these went to our Allies, and was turned immediately and eagerly into fighting stuff for winning their war—our war.

You will be interested in knowing some of the things our Allies really did with the sums we lent them. First they used over \$150,000,000 for relief in Belgium and Serbia. The people in Belgium call it "blessed money." Beside the enormous expenditures embraced in the term "munitions of war," they have spent \$800,000,000 for cereals, \$800,000,000 for meat and other foods, and \$600,000,000 for cotton.

The letters immediately following this will tell the cost of turning a citizen into a soldier, of the draft, the soldier's life and training in the cantonments, his life overseas and the building of the ships that took him there, the engineering projects in France to make ready for the soldier's coming, our aircraft production, the wonderful Liberty motor, and kindred subjects.

Sincerely yours,
ANTOINETTE FUNK,
Director Propaganda and Speaker's Department.

WAR DEPARTMENT REFUTES PROFITEERING SLANDERS.

In an official statement issued at Washington, D. C., on September 25, the War Department, through Assistant Secretaries Crowell and Keppel, strongly refuted charges that the Y. M. C. A. had been profiteering in the handling of its huts in France in connection with the sale of cigarettes, chocolate, cakes and the like, and made explanation of why the price of certain articles sold in the Y. M. C. A. huts was at higher prices than in government canteens.

The statement explained that until recently the Y. M. C. A. has been compelled to pay high prices for goods or not get them and to pay high freight and other transportation charges, but that now the Y. M. C. A. purchases its supplies through the government and goods are delivered freight free and that the same prices, therefore, for goods will prevail at Y. M. C. A. huts as in government canteens.

The statement averred that it was good German propaganda to spread rumors and make wild criticisms of Y. M. C. A. or other welfare organizations working for the soldiers and sailors in France, as it was a means of stirring discord and shattering the confidence of the American people and that there was not ground for such rumors.

GLOSTER.

The folks gave us a very cordial reception and when we reached our home the pantry was well filled with good things to eat which is now quite an item.

Sunday was our first day with the First Church as pastor. We received seven members that day. We started a few days meeting, but the "Flu" got in town and we had to close after four days run, however God gave us nine members. This is a great field for work and just what we always want. Yes, opportunities for work are many and inviting.

Shelby and Duncan have not got-

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 18K, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Springs as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

END STOMACH TROUBLE**GASES OR DYSPEPSIA**

"Pape's Diaepsin" makes sick, sour, gassy stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea bad taste in mouth and stomach-headache, you can get relief in five minutes by neutralizing acidity. Put an end to such stomach distress now by getting a large fifty-cent case of Pape's Diaepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by food fermentation due to excess acid in stomach.

**WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION**

ten a pastor yet, and if any know of a good brother who can be secured write to Mr. T. D. Howell at Shelby, Miss., who is chairman of the pulpit committee.

These are two noble bands of folks.
Yours for work,
W. E. FARR.

Thursday, October 17, 1918.

THE BAPTIST RECORD

15

ART GLASS
For Churches and Residences
Memorial Windows
CATALOG AND SPECIAL DESIGNS—GRATIS
F. J. COOLEDGE & SONS, Inc.,
ATLANTA, GA.

**SAGE TEA BEAUTIFIES
AND DARKENS HAIR**

Don't stay gray! Sage Tea and Sulphur darkens hair so naturally that nobody can tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

**LEMONS WHITEN AND
BEAUTIFY THE SKIN**

Make This Beauty Lotion Cheaply for Your Face, Neck, Arms and Hands.

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, whitener and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocery and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It is marvelous to smoothen rough, red hands.

**IF YOUR CHILD IS CROSS,
FEVERISH, CONSTIPATED**

Look, Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, joyful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

**NEWS IN THE CIRCLE
MARTIN BALL**

The McComb Church uses the annual call system, and have just extended the ninth call to Pastor Theo. Whitfield. In every way the work seems to be prospering.

The church at Morton, under the wise leadership of Pastor M. J. Derrick, is leaping forward. They report to the association this year for Home work \$726.23; for benevolence and missions \$552.40; a total of \$1,278.63 against \$997.79 last year. This year for State Missions \$112.89.

We extend hearty sympathy to Mrs. R. J. Willingham in the death of her son, Dr. Benjamin J. Willingham in Willmington, N. C. He was a deacon in the First Church. His mother and brother, Missionary Calder were with him. He leaves a wife and three small children. He fell a victim to influenza.

The S. B. T. Seminary at Louisville had a very gratifying opening, considering the strenuous times through which we are passing. Two hundred and seventy registered the first week. It will soon reach 300.

A mighty volume of protest is going up from associations against the order of the Third Assistant Secretary of War against the removal of camp pastors. The main point of trouble is the discrimination shown. Some think the Catholics and Jews ought to have been excluded. We see it that way too.

The aggressive pastor at Drew and Ruleville spent a short time with us this week. He reports the work moving on nicely. War conditions are hindering the church building plans. But Pastor J. L. Phelps will move things when he can begin. He can quote more scripture and put it in the right place than any man we know.

Pastor Chas. A. Loveless of Temple, Texas, accepts a call to the church at Winnsboro, same state, and will enter the new field at an early date.

Rev. R. A. Kimbrough, Blue Mountain, recently aided in a gracious meeting at Ashland—32 additions—26 by baptism. He teaches four classes daily in the Mississippi Heights Academy this year.

The church at Mart, Texas, under the wise leadership of Pastor J. W. Mayfield, is making great progress. Sept. 29 the Sunday School gave to State Missions \$350. The church now has a membership of 800. Mayfield is a Mississippi man, brother of Rev. J. J. Mayeld of Pontotoc.

The First Church, McKinney, Texas, had 566 in Sunday School Sept. 29—470 were church members—500 remained for preaching. Their offering was \$1,253.80. That is doing something.

At the training school in Nashville, Tenn., last week, Dr. W. J. McGlothlin delivered an interesting course of lectures on the following subjects: Primitive Christianity; The Catholic Church; The Reformation and the Lutheran Church; The Presbyterian Church; The Episcopal and the Meth-

odist Church; The Baptist Church. There was great interest manifested in the lectures.

Rev. Louis Entzinger of Texas, has been called to the pastorate of the church at Lakeland, Fla. to succeed Rev. Wallace Wear, who goes to Cordele, Ga. He accepts to begin work Nov. 1. Entzinger is a great Sunday School man, having once served as Sunday School Secretary of Florida.

Rev. W. W. Weeks of Springfield, Mass., is supplying the First Church, Dallas, Texas, this month. He is said to be a forceful preacher, but it takes that kind to supply the pulpit of Dr. Geo. W. Truett.

Dr. S. M. Brown, one of the editors of the Word and Way, Kansas City, accepts a call to the First Church, Sedalia, Mo. He will remain in Kansas City but will go out to Sedalia and preach.

Dr. Robert L. Baker has resigned the pastorate of the First Church, New Orleans, and accepted the care of the First Church, Dublin, Ga. They don't stay long with the churches in New Orleans. Is the work too hard or the pay too little or what?

In answer to a cablegram sent to General Pershing by Dr. Robert E. Speer, the General replies: "Many thanks for your cable of confidence. We rely on the churches at home to keep the spirit of the people white hot with patriotism and courage until victory has been won."

The religious status of the Kaiser is now in question. Whether he is a Lutheran or Reformed Lutheran is the question in dispute. Either one or both of them can have him. It would take more than reformation to get him anything like straight.

Dr. O. P. Clifford has resigned at Brooklyn, Mass., and becomes acting pastor of the First Church, Los Angeles, Cal. His physician orders him away from the Massachusetts climate.

Dr. C. C. Brown, who has done such valiant work as secretary of the Aged Ministers Fund in South Carolina, has moved from Columbia to Sumter, S. C. where he was pastor for 40 years. He received a warm welcome when he got back.

The church at Spartanburg, S. C., has called Dr. A. C. Dixon of Spurgeon's Tabernacle, London, England, to the pastorate and they have high hopes of getting him. This is not far from his childhood home and the field of his father's ministry.

The Strong Willstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS CHILL TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its Strengthening, Invigorating Effect. &c.

Less Meat If Back and Kidneys Hurt

Take a glass of Salts to flush kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and an not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone strengthens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarter for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoe e that combine comfort with style at amazingly low prices and is now ready for free distribution.

Thursday, October 17, 1918.

THE LABORER IS WORTHY OF HIS HIRE.

In every crisis of national life, the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preacher and pastor as men. In other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks and ship builders, munition workers, telegraph operators, automobile makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire," and of higher hire. The United States government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of forty-three per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade-unions are standing back of their men and using pressure when necessary to gain for them means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation, and the Kingdom of God?

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor, and then judge their value.

He must be a man among men, a man of knowledge, wisdom and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor, also, must be the successful head and center of your or-

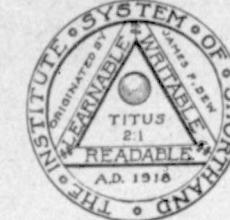
ganized church activities, business, social and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true spiritual insight, and practical human application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home, the government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man, and then move things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trade-union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl



Shorthand in Three Days

Is what we could advertise, if we were willing to mislead you, for any bright boy or girl may learn the ALPHABET, SEVEN double Characters, MEMORIZE fourteen rules and fifteen WORD SIGNS in less than three days, but it will take six weeks or two months practice to write rapidly. We will guarantee to teach any person the simple, common-sense INSTITUTE SYSTEM OF SHORTHAND in three months or refund the money. Full Scholarship only ten dollars. My mail or in School in New Orleans. The Baptist Bible Institute will use this System.

THE INSTITUTE SYSTEM OF SHORTHAND
2905 Camp Street, New Orleans, La.
Please mention the Baptist Record in writing.

stenographer who teaches a class in his Sunday School or the wages of the man who lays the sidewalk in front of the church.

Among the more than two million readers of "The Literary Digest" are active and substantial members of churches throughout the United States. To them, this frank appeal is made, in keeping with the urgent needs of the day, and the American spirit of justice and generosity. Give your minister a lift. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is \$800, it ought to be made, at once \$1200. If it is \$1000 it ought to be raised to \$1500. There is scarcely a church, large or small, anywhere in America that can not increase its pastor's salary at least fifty per cent. Money never was so plentiful. More actual cash—gold, silver and paper currency—is in circulation today than at any time in the nation's history, and there is a bigger share for every man, woman and child. See that your pastor gets his fair share of your profits and those of every member in your church.

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the Kingdom of Heaven on earth, to help win its victories over the arch-enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment, because we know that they are the one great devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women, who, in all our experience, have never fail-

ed to respond to any just call.—Literary Digest.

SALT OR HONEY?

"Salt is the emblem of sincerity. 'With all thine offerings thou shalt offer salt.' There must be an intense sincerity about all we do towards God."

"I bade you note that you were not allowed to present honey before the Lord. I really wish that some of our brethren who are overdone with honey would notice that. There is a kind of molasses godliness which I can never stomach. It is always, 'Dear this,' and 'Dear that,' and 'Dear the other,' and 'This dear man,' and 'That dear woman.' There is also a kind of honey-drop talk in which a person never speaks the plain truth. He speaks as familiarly as if he knew all about you, and would lay down his life for you, though he has never set eyes on you before, and would not give you a half-penny to save your life. These people avoid rebuking sin for that is 'unkind.' They avoid denouncing error; they say, 'This dear brother's views differ slightly from mine.' A man says that black is white, and I say that it is not so. But it is not kind to say, 'It is not so;' you should say, 'Perhaps you are right, dear brother, though I hardly think so.' In this style some men think that our sacrifice is to be offered. If they hear a sermon that cuts at the roots of sin, and deals honestly with error, they say 'That man is very narrow-minded.' Well, I have been so accustomed to be called a bigot that I by no means deny the charge. I feel no horror because of the accusation. To tell a man that if he goes on in his sin he will be lost forever, and to preach to him the hell which God denounces against the impenitent, is no unkindness."—Spurgeon.

The report on Ministerial Education was read and discussed in the Laurens Association, S. C., by Gov. Elect R. A. Cooper. After the discussion of the report special prayer was offered for the blessings of God on his administration, led by Dr. Jno. E. White of Anderson.

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